

DISCOVERY UPON DISCOVERY.

In Defence of Doctor *OATES* against
B. W's Libellous Vindication of him,
in his *Additional Discovery*; and in Ju-
stification of *L'Estrange* against the same
Libell.

In a Letter to Doctor *TITUS OATES*,
By *ROGER L'ESTRANGE*.

The Second Edition.

Latrant, non Loquuntur.

L O N D O N,
Printed for *Henry Brome* at the Gun in *S. Pauls*
Church-yard, 1680.

DISCOVERY

FROM

DISCOVERY

In Discovery of Doctor TITUS OATES
in the Additional Discovery; and in the
Discovery of the Conspiracy against the King.

In a Letter to Doctor TITUS OATES,

BY ROGER BENTLEY.

The Second Edition.

LONDON: W. BENTLEY.

LONDON

Printed for Henry Brown at the Gun in St. Pauls
Church-yard, 1680.

SIR,

THere is a horrible *Libell* come out against you, under Pre-
tence of a *Vindication*; and it is so much the worse, for
endeavouring to turn another *Discourse* written in *Vindica-*
tion of you into a *Libell*; and such a *Libell* too, as will not allow any
Good that is spoken of you, to be *True*, nor any man that *speaks* it,
to be *Honest*: But the most spitefull and audacious Circumstance of
all, is the *Dedicating* of the affront to your *self*; and in such a *stile*
and *Way* too, that a man had better be *half-Gibbeted* then so *com-*
mended; 'tis in such an *Abjeſt*, *Beaſtly*, *Dawbing* way of *Flattery*.
He ſays, y^eare *beſpatter'd*; and he goes ſuch a way to work, as if
he ſhould waſh you with the Reverſion of a *Gliſter*, to make you
clean again.

This *Libell* is Entitled, *An Additional Diſcovery of Mr. Roger
L'Eſtranges his Further Diſcovery of the Popiſh Plot; Wherein Dr.
Titus Oates, and the reſt of the Kings Evidences are Vindicated, from
the aſperſions caſt upon them in that Pamphlet, &c. In a Letter to Dr.
Titus Oates, by B. W.*

This Letter to a man in a Feaver might be pertinent enough, for
it is ſo drowſy a piece, ſo arrant an *Opiate*, that if it had but come out
time enough, the Old Poets ſhould never have needed a *Mercurial
Rod* for the Charming of *Argus*: And who knows but that this
ſame *B.W.* may be Hir'd to write the *Three Kingdoms aſleep*; and
a *Foreign Enemy*, in the mean while, to come in, and catch us *Nap-*
ping. And yet this very Pamphlet, Doctor, has had the Honour of
Your Countenance: I would you had Read it before you had recommend-
ed it: For, as the Caſe Stands, I have no other way of delivering ei-
ther You or my Self from the Dint of this Venemous Paper but by
expoſing Some Remarks upon it, in a *Second Dedication*, to the *Do-*
ctor. You'l ſay perhaps, that I'm a *Sawce-Box*, for *Preſuming to De-*
dedicate any thing to You, without Your Leave. But 'tis all a caſe to Me,
whether *With* it, or *Without* it; for I have a Common Right with my
Adverſary, to the Liberty of this Application, as well the *One*
way as the *Other*. Upon the Peruſall of it, you will finde it to be *Mi-*

serably Weak, and Silly; and yet Insufferably Abusive; Jesuitically False; Scurrilously Rude, and most Diabolically Malicious.

He tells you Sir, *Pag. 3. That you told L'Estrange, he was a Papist, and that he reported You for a Fanatick; whereas neither is L'Estrange a Papist, neither did You Say he was one but only by Hear-say, and that you had been told he was a Papist. So that he charges you with speaking a false thing, to the Disadvantage of your Evidence in greater matters. But for This abuse, he makes you amends in the same Page, by Comparing L'Estrange and the Doctor to the Devill and our Saviour.*

I am sure (says he a little after) the Unerring Rule is, he that is not With, is Against.

Now This Gentleman, (under favour) is not Sure,; neither is That Rule Unerring; for there are, Deliberations, Suspensions, Neutralities, in which Cases, we are neither With, nor Against. If This hold for a Maxim, it is, but a Natural Conclusion from B.W's premises, that Those that are not For the Legall Order of the Church and State, are Enemies to it, and to be lookt upon as Cankers in the Bowells of the Government. And again.

He Cites this Passage, out of My further Discovery, Pag. 2. He tells you as a friend; (says he) I have more Charity for One Morall Pagan, then twenty Hypocriticall Christians. And in Reflection upon it (Pag. 4.) he has These Words. Indeed I have not learn'd this Distinction of a Christian afore; but allways from the Woes pronounced against Hypocrites, in the Scripture, I took them not to be Christians. Now the meaning of it upon the whole, is This. That L'Estrange has more Charity for Tully, and Seneca, then for Peters, and Bradshaw. But see his Goodly Criticism now upon Hypocrite: The Scribes and Pharisees, in Propriety of Speech, were not Hypocrites; and Figuratively Speaking, we have but too many Christians that are Hypocrites; for Hypocrites in Religion, are only Spirituall Stage-Players. His next Citation is This: I have a Naturall Veneration for the Government, and all that Love it; the Kings Loyall Wiues, and Preservers of his Life. Now he has thought fit to leave out these words [in the First place; with an Equall Horrour, and Detestation for all his Enemies, under what Masque or Formsoever.] And then he falls in again; That I believe the Plot; as much of it as every Good Subject ought; leaving out, [or as any man in his Right Wits can believe.] Nay (Says he again) and pawns his Conscience (which doubtlesse is Large.) You do not believe more of it.

Observe

Observe, First, that whereas *L'Estrange* says, he has *Naturally* a Veneration for the Government, He makes it a *Natural Veneration*, which in Nicety of Acceptance differs from the Other, as a *Common Principle* differs from a *Particular Bent*, or *Inclination*: As I have *Naturally* a Love for Musick: This Sounds much stronger then I have a *Natural Love* for it. And so to say, I have *Naturally* a Veneration for the *Presbyterian Discipline*, is quite another thing, then to Say I have a *Natural Veneration* for't. He tells you a little after, that the Plot is in a great measure one of the things of God; and not rightly to be understood by meer Natural men: Which is the grossest Affront, perhaps, to the Kings Evidence, that has been yet Attempted. You will take notice, in his First Omission, that his Conscience flew in his face, upon that Latitude, of the *Kings Enemies*, under what *Masque* soever; And so he left it out. And then for the Second Omission of the Words, *As any man in his right Wits can believe*, he says nothing on't, for 'tis enough in all Conscience to believe so much of the Plot as none but a *Mad man* can believe more. Good Doctor observe him now in his Descant upon the Quotation abovementioned.

I am (says he) of a quite Contrary Opinion; for I know you are of a sharper sight, Doctor, then to have your Judgment eclipsed with a Fogg. So that your sharpnesse of Sight, is made the Cause of his Contrary Opinion. I do assure you, Sir, if you'l be so kind as to Read it, I'll put you up a Bill for him, when you preach next; for no Flesh is able to hold out long, at this Ridiculous rate. And yet when *Sense*, and *Grammer* fail, the *Malice* goes on still. Now here's Another Jesuitism for you Doctor. He tells you that *L'Estrange* cannot believe what he does not, nor cannot: which Expression, together with the learned Instance (as he calls it) of *Butter'd Turnips*, he makes use of as a Reflexion upon You; because it plainly intimates your Evidence is as little to be credited, as that Assertion. Now *L'Estranges* Words are these. The whole Earth (says he, *Pag. 2. and 3.*) can never bring me to believe, or to say that I believe, That which I neither do, nor can believe: As the businesse of Bedingfields being alive again, or that I my Self am in the Conspiracy. See, first, how he has Falsify'd the Quotation it self; and then let any body shew me the Reflexion. Why does he not point to it with his Fools finger, and say, *There 'tis*. But for a man to be hookt within the Statute of dangerous Reflexions, for not believing things Incredible, or for not saying that he Does believe that which he does Not believe; deal frankly with me, Doctor, Is it reasonable or not? But the Reader has the matter here before him, and let him try what he can make on't, beyond a Loyall Affection to the Government,

ment, and the Intulcating of a Necessary Caution, in dubious, and Improbable Cases, in order to a fuller Discovery, and Eviction of the Truth: For otherwise *B.W.* shall cram me with *Tennis-Balls* and make me swear they're *Sugar-Plumbs*, under pain of being Arraign'd by every little *Schismaticall* Setter, as a *Blaster of the Kings Evidence*; which is *L'Estranges* Case in this very Paragraph; where he's charg'd with *Affronting King, Lords, and Commons, the Lord Chancellor, the Bench, Jury, and Evidence, in his unworthy Reflexions, not to be forgiven or forgotten.* This is a Teizer, and probably of the Old stamp, he flies at the Throat so; and nothing but Bloud will Content him. You see here Doctor what a Deduction he has made, and the Ground of it: And your Candour cannot but acknowledge the Inference to be *Folly, Rudeness, and Malignity* to a very High degree.

Mark now what *another sting* (as he calls it) at the Doctor, this *Wizzard* has found out. *L'Estrange* has a *Value* for him, and believes him as far as he *OUGHT*; now *R.W.*'s Quarrell is; that *L'Estrange* has not a *higher Value* for him, and that he does not believe him further then he ought. He pretends to be Scandaliz'd at *L'Estranges Equivocall meaning*; but the thing that troubles Him in *Truth*, is, that *L'Estrange* has Worded the matter so cautiously, that a *Republican Spy* can lay no hold on't. But pray'e read the Context to This Citation, *Page 4.* *It was never my Humour (as a French-droll has it) to commend an Orator, for an Excellent Head of Hair; or a man of State, and Bus'ness, for the Government of his Beard; or to spend three or four Pages, upon such an Occasion as This, in Flattery, and Panegyrick.* So that *L'Estrange* (ye see) did purposely avoid the Temptation of falling into a Vein of *Servile Flattery*, by any pompous Recital of your *Good Qualities*: And rather chose to tell you, like a Gentleman, (Short and Round) that he valu'd ye as he *OUGHT*. But this is *Hecathen Greek* now to Him that is not vers'd in the true *Ayre and Style of Good manners.* — *L'Estrange* values the *Doctors Function and Character* too as he ought, as well as his *Employment*. Why does he not complain to the Bishops, that he mocks the *Ecclesiastical Order*, as well as to the Doctor, that he Abuses Him; for they are both equally concern'd in the same Period?

He Cites *L'Estrange*, Saying, *Page 5.* that he's a *Friend to Down-right Dealing*; to *Liberty of Speech*; an *Easy Glasse*, and an *Easy Companion*. The First, he does not believe, he says, but the rest he does; (with a Bobb at the end on't.) And yet to many peoples thinking *L'Estrange* deals as plainly with Himself, and his Brethren, as a body would

would wish. And for the Rest, it is so far True, that *L'Estrange* had much rather drink his Majesties *Health* in a Glasse of *Wine*, then his *Confusion* in a Dish of *Association-Coffee*; and that he's a Profest Enemy to all sorts of Sniveling Formalities whatsoever.

B.W. Proceeds now to certain Scholasticall Distinctions betwixt *Rogue*, and *Rogue*; and has found out an Admirable Invention for the bringing of *You*, and *Mee*, Doctor, to call one another *Rogues* by Consent; and to shew you Sir, how far you may call any man *Rogue*, without danger of the *Law*. His words are These,

He tells you, Doctor, of your calling him *Rogue* twenty times; for which he thanks you, and Forgives you; but this is but a Coppy of his Countenance, and used as a meer shooing-horn, to draw on the Like likewise, of calling you *Rogue*. I know its a word you often use, and its Twenty to one you were Right, Nineteen of the Twenty, if not all: But it's not to be taken in the Common sense of the Vulgar Usage to a man of vile and base Actions; but as a differing Character of an Adversary to yours and Others Evidence in the great matter in question. So that he has here made *L'Estrange* to be precisely Nineteen *Rogues*, and Nineteen Twentieth Parts of another. But then to make me amends, they are *Rogues*, you see, of Quality; that is to say, they are *Plot-Rogues*, *Sham-Rogues*, or some other of the more Creditable sort of *Rogues*. This Fellow has no Commission, I hope, to treat men of our Condition at this Course rate.

And a little further, he says, that because *Currs* hunt *Me*, I take the Freedom to reflect upon *You*; slighting your Favours, and setting you at *Defiance* (Pag. 4. of my *Further Discovery*.) Pray'e mind the Shiftings, and Shuffling of this Fanatical Jesuit. My words are These. There is no Design in this Paper, Sir, to bespeak your Favour, in case of any Imputation upon me; either for my Words, Actions, or Writings; for I defy Malice it self to charge me with any sort of Malevolence, toward the Church or State. Now from my Defying of Malice in the Abstract, does he most abusively infer my defying of the Doctor under that Notion: whereas any man that runs, may read my Intention to be This. Here am I threaten'd, Doctor, with Articles, and Impeachments, by a Pack of Rascalls; and here am I at the same time, making Court to You. Do not imagine Sir, that This is to curry favour with you for your Protection against these Blood-hounds; for my Innocence will support me against the very Devil and his Angels. Now this is so far from being a Reflection upon you, that it would imply a High Confidence in your Integrity, even if I should have so little Reverence as to defy you. For it would be as who should say; The Doctor

can do me no Hurt upon the Square, and I'll trust his Conscience, for setting false Dice upon me. And now what's the ground of all This Exception? Nothing in the world but *L'Estranges* saying, that he has a great value for your Function, Imployment and Character.

He picks another Quarrel with me for calling the *Detestable Plot*, a MYSTERY; as if it were a denial of the *Fact*: whereas I speak only of the *Project* or *Contrivance*, not of the *Fact*; tho' after all this Discovery there's a great deal in matter of *Fact*, that lies yet in the *Dark*. And then he has a Bout with me for saying, that it is no *New* thing, for a *Popular Outcry* in the matter of Religion, to have a *State-Faction* in the belly on't. Whereupon he modestly acknowledges that he cannot understand how Religion is concerned in the least: Especially the difference betwixt the Church of England, and the Dissenters from it. Now as to the *Plot*, We are told that Religion is the very Root of it: and for the Dissenters, they have almost all Sorts of Heresies among them; which I take to be matter of Religion. Besides that we have our *Agenda*, as well as our *Credenda*; and our *Practical Cases* relating to *Civill Obedience*, *Brotherly Charity*, *Peace*, *Order*, &c. wherein the Dissenters do exceedingly differ from the Church of England in matters also of Religion. He has Another Touch at me, for arraigning the Judgments of the Representatives of the Nation in Parliament, in saying, that nothing was ever more narrowly Sifted, or more vigorously Discourag'd then This Conspiracy. And yet (says he) the neglect of it was one part of the Earl of *Darby's* Charge, which was not (again) without due Consideration of *Authentique Proofs*, to make it good. But bare Charges are no Proofs; and 'tis well for me that they are not; for if they were, *B. W's* Libell would have hang'd me Twenty times over. But I am glad to hear the Dignity, and Prudence of That Assembly, so well supported; for the world is well amended, since the House of *Commons* was Libell'd for an *Unanimous Clubb* of Voters; an *Infernal Regiment* of Pensioners: Since they were call'd a *Treacherous*, and a *Lewd Parliament*; and since a Reverend Divine told some of the Members to their Teeth, that they were a pack of as *Arrant Rascalls* as ever lay'd their Heads together. And every day some Pamphlet or other to the same Tune.

There's a long Paragraph (*Page 6.*) which is only a Huddle of words, and not three Lines in the whole, for a man to make either Earnest, or Sport of. The man is willing, Sir, to do you a *Civill Office*; but then he goes so Awkwardly to work, and with such a deal of *Nauseous*, *Fulsome Flattery*, 'tis half a *Vomis* to think on't. But
at

at last, after mighty pains taken to no end, he passes sentence upon *Intents and purposes*; and has found it out at the long Run, that *the getting of a small Reward for my Pamphlet, the vindicating of the Papists, and crushing of the Fanatiques, are the three Ends of my Scribbling.* All which (do assure you Dr.) he speaks by *Revelation*; but gives you, in the Conclusion the hopes of making it out by *Demonstrations* to come: By my Troth, Sir, this is a strange Mortification for a man to be ty'd in good manners to bear all this Impertinence as if he were oblig'd to his *Persecutor*.

He begins his 7th Page with a *Flower*; and pray'e intend it. **But now Warmly clad With These wonderfully Erroneous Considerations, that incumbered his Disturbed Brains, With the help of taking your Works to pieces; he had now fallen under such a Conception, from which the World might expect such a Product, as was expected from the Mountain; but you know that prov'd a House.** This is nothing in the world but the water-Poets Nonsense turn'd into Prose: One Line more on't would make me call for a Bason.

In the next Paragraph, I am arraign'd over again, for a *Dis honourer of the Nation, the Governours or Government, the Protestant Religion, and the Kings Witnesses*: and all This for calling it the *almost Inextricable Labyrinth of the Plot*. At the next word he makes half a Jesuit of me: and says *I vilifie the Doctor, under a Disguise of Friendship*: And *I think (Says he) he hath cause to rejoyce that he is not question'd for a Seditious Pamphleteer*. This Charge is founded, Doctor, upon my saying, that *none can fall foul upon my Further Discovery, without wounding Your Evidence*. This gives him occasion to deny your Swearing that the *Priests and Jesuits* herd with *Nonconformists*; and yet you tell us, how they contrived the late War, by inflaming Parties; that they had their Instruments in *Scotland*, expressly to Preach to the *Disaffected*; and that *Bluidel* did actually teach the youth in the City of *London*, *Treasonable, and Seditious Doctrine*. He says, *I'm in Wrath*, and speaks as if I doubted your Evidence concerning the *Pilgrims*, and the *Forty thousand Black-bills*; when my

business is to set before the People the Danger of that designe taking effect, if the *Priests* be still suffer'd to lurk among the *Fanatiques*. And then when I speak of *Insidells*, as of those that will not believe this Mixture; he turns the word *Insidells*, into *Dissenters*; and so makes a Slander of the *Propriety* only of the *Term*, Pag. 8.

Take notice, I beg of you Sir, how he poysons all my Respects towards you; when I tell you that I have Read, Consider'd, and Study'd you; and the Sense I have of the *Roundnesse* of your *Periods*, the *Luxuriancy* of your *Invention*, (where there is Scope for it) the *Franknesse* of your *Stile*, and the *Harmony* of your *Conceptions*. What is it that makes him call These Expressions *Ironies*? but that he undervalues you, as if you were a person that had no sort of Title to these Civilities. Nay, he will not so much as allow you the Common Faculty that Distinguishes *Men* from *Brutes*; that is to say, *CONCEPTIONS*: For I know not (says he) of any *Conceptions* in all your *Works*. He says, indeed, that if you had made your *Trade* of *Living*, and getting *Dinners* by *Scribling*; or had you employ'd your *Genius* That way, if it had been in making a *Play* against your own *Mother*, what work you'd have made with your *Syllogisms* and *Coherecences*, &c. This is some devillish Wipe, Doctor, if a body could but hit the drift on't: But for the Trade of getting *Dinners* by *Scribling*, 'tis the Honourable Trade of the Nation, from the *Prime Minister*, to the *Sub-Sizer*. And truly, Doctor, as the world goes, 'tis well if an *Honest* man can keep himself clear of the *Alms-basket*, or turning *Mendicant* from door to door.

Now he whips me up again for *Poysonous Principles*, and *Frothy Strains of Wit*; with *Paper-Squibs*, audaciously *Traducing*, and *Flying in the Face* of *Governours*, and *Government*: and this is only for saying, that the present humour of *France* runs upon *Poysoning*; the *Enemies* of our *Government* altogether upon the *Vein* of *Plotting*. What's your Opinion, Sir, of these Inferences? To the business now of being a *Papist*.

I do not remember, (says he) Pag. 9. one *Authentique Proof*, nor any other *Rational Argument*, yet produced by *L'Estrange*, that he is not a *Papist*. Now I thought Sir, that One mans Oath might be as well taken for being a *Papist*, as *Anothers* for being a *Protestant*: And That Proof I have given for't. There was indeed a perjurious Race of men, that in despite of the *Late Kings Piety*, and *Practise*; *Declarations*, *Protestations*, and *Sacramentall Professions* to the Contrary, brought him to the *Block*, under the Same Pretence, where at last he deliver'd himself up a *Martyr* for the *English Communion*. But it is

not

not with the *Sacraments* of men of *Consciences*, as it is with the *Oaths* of *Mercenaries*, and the *Covenants* of *Conspirators*, that look one way and work another. But since my hand is in, Doctor, I'll go a little farther with you.

I had the Honour in the late times, (and being Then in Exile) to passe a matter of Eight months in the House of the Cardinal of *Hesse*; where I was as kindly receiv'd, as if I had been at my own Fathers. I wanted neither *Invitations*, nor *Arguments*, to carry me over to the Church of *Rome*; besides the Private Temptations of a *Hopelesse Interest* (as to the King) and a *Brok'n Fortune*. Now if I had been so easily dispos'd to Truck my *Religion*, for *Money*; (as the whole *Litter* of the *Town-Scriblers* will have it) I do assure you Doctor, I could then have made my Market. But after this Assertion of the Faith I was brought up in, I do declare to you, that I reckon my self yet bound, as a *Christian*, to entertain a Tenderness for the whole Race of Mankind. I abhor the thought of seeing men of any Perswasion *Worry'd*, for a bare *Appellation*: I should reckon my self a *Villain*, if I were not *Just*, and *Grateful*, even to many *Papists*; having in diverse Extremities, receiv'd Offices of great Honour, Piety, and Humanity, from People of That Perswasion. Beside that *Providence* was pleas'd to make Some *Loyall Papists* the Instruments of delivering my *Sovereign* out of the hands of Other *Protestant Rebels*. And yet after all This; I am not such a Noddy, as not to see the Plot; though You may look further perhaps into a Mill-Stone, then *Another man*: But still I discern enough on't, to make my heart ake. Pray'e forgive me this Digression.

He blunders, in the next Paragraph, at something, as if he would hint to the Reader that *L'Estrange* has plaid *Jack on both sides*: Now in good truth, Doctor, I never had that shifting Faculty; and I dare Appeal to my most malicious Enemies to say that ever I falter'd in my Duty to my Sovereign, in any kind, or degree whatsoever. And I can safely affirm, that in *Thought*, *Word*, or *Deed*, I did never so much as *Countenance* any *disloyal Pretext* toward his Majesty. From This, he passes into a Rapture concerning the *Christians* of *Antioch*; and for a matter of a Page and three quarters, *Doll Common* in her *Fits* was not half so wise as his Worship.

He takes me to task again (*Pag. 11.*) where I am commented upon, for saying the *Dissenters* from the Church of England cannot any way be aiding in a Reformation, but by their *Prayers*, and good *Wishes*, upon pain of *Sedition*. Now certainly (says he) as men, and Subjects under his Majesties Obedience, the *Dissenters* are as Capable, and Legal-

ly, of serving his Majesty in any such Commands, as any other men, or Subjects whatsoever. Now my words are These: Put the Case that the Design strikes at all that call themselves Protestants in Generall; as well Non-Conformists, as Church-men; The Dissenters must yet range themselves under the Government, to Oppose it; and without intermeddling any other way too, then by their Prayers and Good Wishes, upon pain of Sedition. So that the Dissenters are not excluded any Publique Service, but subjected to the Rules, and Orders of Authority, and not to Act beyond That Sphere, any otherwise then by their Prayers, and good wishes; and the word REFORMATION not so much as mention'd in the Case.

But now Sir let me look to my self, for I think (says he) no man in his Right wits will conceive L'Estrange knows what he says; and he wonders exceedingly that I should dare to tell you Doctor, that Religion is a Spirituall Notion; And for this Notion he would have me to be reputed, and legally judg'd, *SEDITIONOUS*. I am affraid that this worthy Gentleman takes Religion for a Manufacture: You will now do me a kindnesse, Doctor, to give me a Hint, upon what Statute I am to be Indicted for *Notions*.

To see now this Envious Creature again. I never give you a kind word, but I'me sure to have a Lash for't. They are wonderfull things (say I) that you have done already; and I am perswaded that you are yet reserved for more wonderfull things. And This does the Malevolent spleen of B. W. interpret only a *Feer*, and *Scoff*, in contradiction to the Sense and Proofof the whole Nation: And so he calls it a *Flurt at your Name*, to preface that Time shall render your Name as Famous to Posterity (Pa. 21.) as your Virtue has made it to the present Generation. Yes, yes Sir; I do predict it over again; that your Name shall be so: For this grand Revolution, wherein you have supported so Eminent a part, will transmit your Name to future Ages so long as there shall be any Memorials Extant of the present Government.

He is at me again for wounding and unworthily traducing the Wisdom, and Justice of the Governours of this Nation, by turning their Transactions in this affair, into meer Sophisticall Ridicule. And this I get for saying (as he has translated me Pag. 12.) that none in his Right wits should take you for no Friend to the Church of England. And now Dr. 'tis your turn to be abus'd, for he says that it was *foreign*, and remote from the Scope, and drift of your Evidence, to give the *Sectaries* so great a blow, as I affirm that Evidence to have done: Which truly I take, to be little lesse, then *Actionable*; for if a man shall be condemn'd in damages only for saying of a Taylor, He's but a *Botcher*, because

because of the Loss it may cause him in his *Trade* ; of much greater Moment is it, to disparage a *Divine*, in so necessary a part of his *Qualification* ; to the hindrance of him in his *Ecclesiastical Preferments*. For *Fanaticism*, and *Church-Dignities* will not stand together. Now see Sir, what work he makes with my saying that *It is a matter of absolute Necessity to fetch these Plotters out of their Holds*. From hence, he concludes, that I would have all the *Dissenters* from the Church of England to be destroy'd, as *Plotters* : which is none of my Proposition ; but only to put them to the *Test*, that we may *distinguish*, and *Separate* the *Priests*, and *Jesuits* from *Other People*.

He comes now to passe Sentence upon me, as a *Blaster* of the *Kings Evidence*, and a *favourer* of the *Conspiracy*, for supporting the *Truth of Your Testimony*, and the *Necessity* of *Proceeding Congruously* upon it.

His next advance is to my *Further Discovery of the Plot, from your Narrative, and Depositions* : He denies it to be a *Further Discovery* ; but how and how, I am not able to comprehend. His *Latin*, his *French*, and his *Greek* ; his *Nonsequiturs*, *Sentiments* and *Katechisms* ; I can make a sh ft withall ; but I am p'aguily gravell'd still at his *English*. Pray'e do me the favour to help me out with it ; And here it is.

But Whatever there is further in that Pamphlet, but in truth its no further Discovery of your Discover'd Plot, but of his own it is, and what that is, what I have by my Observations already made, to that of which part of this is in matter but Repetition, and of that of which I shall make to that which is New ; I doubt not Doctor but Will give you full and Evident Satisfaction. I should be very glad, Sir, to see this Clause unriddled.

It will concern me now I perceive to look about me ; for *B.W.* sticks close to me for calling the just Proceedings of the Authority of the Nation a *Havock*, and saying, after all this *Havock* made of the *Papists*. I pray'e take notice, Doctor, that I have Solemnly expounded my self upon this poynt (*Pag. 3.*) where Authority has past a Sentence there is no longer any place for *Hesitation*, or *Demurre*. So that His meaning

is out of doors : And now give me leave to tell you *mine* : When *Goods* are *taken away* from *one* man, and either *given*, or *Sold* to *another* ; when Books, good and bad, are swept away together ; or disposed of contrary to the Direction of *Law* ; This I call making *Havock*, and I make use of this word too with all possible Veneration to the Sacredness of Publique Justice. I must needs rectify one mistake in the next Paragraph, wherein *B.W.* (not for want of *Ignorance*) follows my *Printer*, and instead of *Indue* says that the *Priests* will *Indure all Shapes* : He gives me here a Lick by the *By*, for *Fiddling* to *Oliver*, and then pronounces that *without all peradventure* a *Discovery* *must* and *doth* imply *new Fact* ; otherwise it's no *discovery* : and so infers that for want of *New Fact*, *mine* is not a *Further Discovery*. But by *B.W.*'s favour, *one Discovery* leads to *Another* ; as several other Discoveries have been superinduc'd upon the *Circulation* of the *Bloud* ; and yet the matter of *Fact* still the same ; as This *Additional Discovery* in a Pamphlet has produc'd a *Further Discovery* of the *Author*.

Now bless your self Doctor, at *B.W.*'s *Amusement* (pag. 14.) with what confidence *L'Estrange* dares write such things : that is to say, that *That part of the Designe against his Majesties Life is broken to all intents and purposes, but we are beholden to you, for the Discovery of Other, and Further* lots, in *defaming the King and Government, subversion of our establish'd Religion, and Disturbance of the Peace, so that our Deliverance is but half done*. Observe now, how Jesuitically this *Fanatique* has guelt this Passage, by leaving out These Words ; so that [*unless the remaining and the still growing Difficulties and Hazards be encountered with Timely and Effectual Remedies,*] the work of our Deliverance is but half-done ; Beside the maiming of the Period throughout. Now am I to be *question'd* and *punisht* over again, for my Dislike of that which I call (pag. 26.) a *remote and undutiful Supposition of the Kings Death*. But I adhere to that Dislike ; for it is our part to do all we can to preserve his Sacred *Life*, and not by the supposal of his Majesties *Death* to set Parties and Factions a *Fermenting*. And for This, I'me fetch'd up again, for giving the *Lye* to the *Representative of the Commons of the Nation* : This Fellow calls for *Justice*, as if he went a snip with the *Hangman*, for an old *Perrig*.

You cannot imagine Doctor, how it comforts me that I am now entring upon the 16th Page ; where he takes it very ill to have the *Church-of-England-Members* clear'd of any hand, or Interest in This Plot ; and to palliate the matter, *neither he, nor any man* (says he) *can say, that there was not members of the Church of England, on both*
sides ;

sides, in those unhappy Wars. Now, Doctor, I am Positive, that there was not *one Church-of-England-man* in the *Parliaments Army* (as they cal'd it :) For how should it be Otherwise? when the *Order, the Discipline,* and the *Service* of the Church were wholly *Extinguish'd* among them; the use of the *Common-Prayer* made *Penall*; and the whole *Masse* of that Seditious Body was only a *Confederate Union* of so many *Schisms*, to oppose the *Ecclesiastical Government*. It will not yet down with *B. W.* Doctor, that you have altogether clear'd the Church of *England*, and her sons, from the calumny of being either mediately, or immediately guilty of this horrid Plot; and his Reason is, that you are *Impartiall*. It is not sayd that you have Spar'd, but clear'd them, and so you have; in not accusing them.

He reflects (Pag. 7.) upon my Contradicting my self in my Computation of the *Numbers* of *Papists*; One while not above *One* to *three Thousand*; but now (says he) *Tables must be turn'd upon Dissenters to the Church of England*; Then because of some of the *Dissenters Scrupuloseness* in swearing, his Opinion is chang'd; for now there is a great deal of *Danger* he says. This man is no fair Dealer, Doctor; for my expression is *three thousand to one* in *Sight*: and then, the fewer they are that appear, the greater is the number, and consequently the danger of them in their *Retreats*. This is not to presse a *Totall Extermination* neither, as *B. W.* weakly and maliciously suggests; but some such means of distinction as may rationally secure the Peace of the Government. He values himself much upon one Argument out of my own mouth. *Because many of the Dissenters will not take Oaths* (says he) therefore *There, the Jesuits may hide themselves*: And so also, *many of the Jesuits will take the Oaths of Allegiance, and Supremacy, and so will the Members of the Church of England*. If so, then what can hinder the *Jesuites* to herd, and hide *There*. The Answer to This, Doctor, is Obvious; They have not the *Means*, in one Place, for the gaining their ends, that they have in the *Other*; the *Rule*, and the *Forms* of the Church are *Stated*, and *Certain*; and there's no *Preaching*, but under *due Circumstances* and *Qualifications*: Whereas in *Conventicles*, they can take all *Liberties*, and vent what *Doctrines* they please: the People being already prepared by the humour of *Separation* to entertain *undisfult Impressions*. All the remainder now amounts to no more then the *Fagg-end* of a *Narrative*; and a great deal of pains taken, Doctor, to tell you so particular a Story of Your own *Transactions*, as no Mortal can honestly pretend to know, but your self.

You

You have had enough, Sir, I suppose, of the *Stile*, and *Faculties* of the Author of this Pamphlet, I should be glad now to learn something more particularly concerning the *man himself*: For this same *B.W.* may be *Cloven-Footed*, for ought I know; and the spirit of *slander* couch'd under those two Letters. The best way to *understand* him, is to read him *backward*; as *Enemy* for *Friend*, and *Friend* for *Enemy*; *Truth* for *Falshood*, and *Falshood* for *Truth*: And This *Unciphers* him. One while I phantisy him to be a *Jesuit*; for he's so damnably *Cunning*, that as he carries it, a body would think he had no more *Brains* then a *Dormouse*. But then methinks, on the Other side, if he *were* one, You should nave met him at *Madrid*, or *Salamanca*, *Doctor*, or somewhere else abroad in your *Travels*. I would you'd cast a *Figure* for him, Sir, for *nothing but a Di-a-mond*, you know, *can cut a Di-a-mond*. And yet upon comparing this *Additional Discoverer*, with the *Marks*, and *Tokens* of a *Jesuite*, as you have *describ'd* him; I am half-perswaded that *B.W.* may come to be found a *Jesuite* yet at last. Do the *Jesuites* change their *Shapes*? So does *he*: Are they *Cruel*, and *Sanguinary*? So is *he*. Have they their *Equivocations*, and *Mentall Reservations*? So has *he*: And not only his *Own* neither, but he pronounces upon the *Mentall Reservations* of *Other men*, and brings *Thought* against *Thought*, into *Evidence*. Are the *Jesuites* given to *Scandalize*, and *Undermine Societies*? to *add*, and *Substract*, in the matter of *Truth*? Are they *Pragmaticall* in affairs out of their own *Province*? Are they *Officious* toward men of *Interest*, and *Power*? so is *He* you see. Are they men of *Addresse*, *plausible Behaviour*, *Parts*, *Learning*? So is *Not* he. Now That's the difference, I conceive, betwixt a *Conventicle-Jesuit*, and *Another*. He does all he can in the world to possesse you that he is *Your friend*, and *my Enemy*: And yet, upon the *Issue*, in despite of his *Hearts blood*; he proves himself to be *Your Enemy*, and *my Friend*. How can *That* man be *Your Friend*, that calls it *Abusing* of you, to speak *Well* of you? His very *Flatteryes*, are as *Childish*, and as *Cloying* as *Suger-plumbs*; there's no *Ayr*, no *Grace*, no *Vigour* in them; nay his very *Complements* are *Scandalls*. He treats you with an *Old-fashion'd Legg* to a *Queen-Elizabeth-Justice*; and he shall pay the same *Homage* to one of Your *Lacquays*, if you should but send him to him of an *Arrand*. The poor wretch, in fine, is as *humble*, as the *Country fellow* that asks *my Lord Mayors Horse Blessing*. What work Sir, does he make with the *Respect* I paid you in a *Former Letter*? he calls *That Letter* a *Mock*; but give me leave to tell you *Doctor* that *his calling* it so, is a *Libell*. I take upon me to affirm, that *Dr. Oates* is a *Canonically*, *Orthodox* Person;

person; but he'l have This to be an *Abuse*, and so makes you a *Fanatique*. I stand up again, to advance the *Authority* of Your *Evidence*, and to *Emprove* the *Use*, and *Reputation* of Your *Discoveries*. Now This is all *Jeering*, and *Flouting* with Him; as who should say, upon the whole matter: *There's nothing in't. You Swear point-blank* that the *Priests* and *Jesuits* haunt the *Conventicles*: and He, as audaciously on the *Other* side, *denys* it, and gives the *Ly*, point-blank to your *Testimony*. Pray'e tell me, Sir, if you should say now that *L'Estrange* is a very *Honest*, *Loyall* Fellow; and *B.W.* cry out that the *Doctor* *Abuses* him; what *Construction* could any man make of it, but that he takes *L'Estrange* for a *Disaffected* Knave? Or suppose that any man should speak of *L'Estrange*, as a man of *Competent* Sense; Is it not a clear case, that he that thinks him *Abus'd* in't, takes him for a *Fool*? But the best way of finding him out is to let him expound himself.

Wherefore I beseech you, Doctor, do but observe, when the *smooth*, *Supple* Humour goes off with him, how *Magisterially* he behaves himself, and how he *Grows* upon you: Under the Colour of a *Friend*, how he takes upon him, and plays the part of a *Governour*. He tells you what you are to *Think*, in *This* case, and what you are to *Do* in *That*: How to understand *One* Poynt, and how, *Another*: Here he *Spells* for you, and *There*, he *puts Together*: And all *This*, with the *Weakness* of a *School-boy*, and the *Arrogance* of a *Pedant*. And what's his End; but to have it thought in the *World*, that you are *Rul'd*, and *Influenc'd* by *His* *Dictate*? But *This* is not the *First* time that other people have layd *Claim* to the *Reward* of *Your* *Merits*. I lost a *Friend* I'm sure, my self once, because I would not *License* a *Book* for *Another* Person, as the *First* *Discoverer* of the *Plot*. And it cannot be expected, that a man in your *Post*, and *Station*, should live without *Envy*. But yet how far it may stand with your *Credit*, or *Good* *Liking* to suffer your self to be *Cokes'd*, and thus *Impos'd* upon by every *Little* *Sir-Politique* *Would-be*, is submitted to your *Consideration*. In *One* word Sir, can any man be *Your* (or indeed *any body's*) *Friend*, that has neither *Brains*, nor *Shame*, nor *Good* *manners*, nor *Good* *Nature*, nor *Truth*, nor *Honour* in him? *This*, I do assure you, Doctor, is the *just* *Character* of my *Antagonist*, if a body may measure the *Man* by his *Discourses*.

It will be objected perhaps; what does it concern *L'Estrange*, the vanity of *this* mans setting up for the *Doctors* *Friend*, and *Adviser*; or how he behaves himself, in the *Execution* of *That* *Office*? If what the *One* Does, the *Other* thinks fit to permit, *L'Estrange* is but a *Coxcomb* for meddling. (Nay and 'tis well if he scape so too) for he has been call'd

Rogue, Rascal, Thief, Turnspit, for much Lesse.) It must needs be acknowledged, Doctor, that what *You* Two agree upon betwixt your selves, is nothing at all to *me*; but by my Faith, Sir, when I come once to be represented to you as a *Papist, Plotter, or Enemy* to the *Government*; and to the *Kings Witnesses*; *This touches my Coppyhold*; and 'tis well for me that I'm fallen into Good hands; for such an information, given to a man that would have ventur'd an *Oath* upon *Hearsay*, might have been as much as my Neck's worth.

But 'tis a double Happynesse to me, *First*, that *You believe* nothing of all This; and *Secondly*, that *he proves* as little: for he cannot pitch upon any One Line in the whole Pamphlet, and say, *This is the point I le Charge him with*. But when he has flutter'd, from *One Surmise*, to *Another*; *Falsify'd* my *Sentences*, taken up here and there a word by *Snaps*, and left the *Connexion*, behind him; he is yet forc'd at last to fly from the plain, and *Genuine Sense* of my *Expressions*; to the *Mysticall Possibility* of *Another Intention*. Make it your own case, Doctor: Suppose I should see you upon your knees at the Sacrament, and tell some body, *Look ye: now is that Damn'd Doctor making a contract with the Devil*: Or that you should see me (tho' with all the Devotion imaginable) poring upon the *Four Evangelists*, and cry out, *do ye see that dogg L'Estrange? Now is he turning the History of our Saviour into Burlesque*. Why where's *Christian Charity* at This rate? what becomes of the *Common Methods* of *Intercourse*, and the *Faith of Human Society*; If when a mans *Words* are *Open*, and the *Construction* *Obvious*, his *Heart* shall be torn out of his *Breast*, for *Another Meaning*? *The Sun shines*; that is to say, *'Tis Midnight: Wee'l make him a Glorious King*; that is to say, *wee'l cut off his Head*. This is a *Fanaticall figure* Sir, and of no account among the *Orthodox*. And yet upon such grounds as These, am I most zealously recommended, by *B.W.* to your Care Doctor, *to see me hang'd, drawn and quarter'd*, in time Convenient.

You will see at large, Sir, in this Angry Tract of his, that as the Gentleman has render'd me to be *Your Enemy*, under the *Masque* of a *Friend*, he is no lesse *My Friend*, in the *Shape* of an *Enemy*. *First*, he's an *Incomparable Foil*; such a *Setter-off*, that when you come to compare us, I'll leave You to be the Judge, (and I'm sure you'll not spare me) if even *L'Estrange* himself be not an *Angell* to him. Now and then, 'tis true, he stumbles upon a *Right number*, or *Person*; but the *Nominative Case* and the *Verb* are *Mortal Enemies* with him. *Secondly*, the whole piece is but *One Grin*, from *End*, to *End*; without ever fastening upon any thing; and at last, he *proves me* to be

Inno-

Innocent, by *proving*, with much labour, that he *cannot* prove me to be *GUILTY*. Thirdly, his *Frauds*, and *Fallacies* are as *Palpable* as *Egyptian Fogs*; so *grosse*, they may be *felt*: Which does but all serve to illustrate *My Integrity*, and *Credit*. If *These* be not the Offices of a *Friend*, pray what are? And then all is perform'd too, in such a way of *Gravity*, *Weighing* (forsooth) *Considering*, *Pondering*, and *Advising*, at such a *Supercilious Rate*; a body would have thought he had had the whole *Councell of Trent* in his *Belly*: And yet at length, when he comes to *Open*, out comes just nothing but *Gall*, and *Clamour*. Pray'e advise him Sir, if he falls in your way, to be *modest*, and *Temperate*, and not to bear so hard upon a *poor decayed Gentleman*, (as a learned Author has it in his *Courant*) that *lives by his Fingers End*. Consider, Sir, It has been your own *Cafe*; and yet you see the *Advantages* that many times attend *Resolution*, and *Industry*, under the *Blessing* of a *Propitious Fate*. We are all of us the *Sport of Fortune*. She *Rais*s from the *Alms-Basket*, and *casts down* into the *Dungeon*; She *sets Beggars* a *Horse-back*, and turns their *Masters* *afoot*; She brings *Princes* to the *Block*, and advances *Traytors* to the *Throne*; She gives *Money* and *Credit* to those that *wanted* it; and *takes* from those that had it in *abundance*. And thus the *World Rolls*, as her *slippery Ladyship* pleases.

It is cast in my *Teeth*, I know, at every *Turn*, that *I write for Bread*; which is either *True*, or *False*: If *True*, it is one of the fairest I *leas* that a man can have for *Scribbling*; Provided that he governs his *Pen* by the *Measures of Conscience*, and *Duty*: And within That *compass*e I have allways contained my self. And yet I cannot admit that *Pinch* to be a *Truth* neither; without some *Reflexion* of *Scandall*, and *Ingratitude* upon the *Government*; As if after almost *Forty years* inviolate *Loyalty* and *Service* to the *Crown*, I should live to see my self thus deserted at last. Now if This *Reflexion* be *False*, and *groundlesse*, it is but a *poysen'd Arrow* out of the *Same Quiver* that has already furnisht mischief abundantly against *My Superiors*: And This *Calumny*, or any other, that *Malice* it self can invent, touches me no more then if they should report that you and I, *Doctor*, had chang'd *Heads*.

But give me your *Pardon*, Sir, tho' I am not at all *Disturb'd*, by the *Common Clamours* of the *Vulgar*, that draw in *Contagion* with their very *Breaths*, and then *blow* it about again, till the *Disaffection*, comes to be *Epidemicall*: I cannot yet, but as a *Friend* to the *Kings Evidence*, (in despite of all *Unkindnesses*) I cannot, I say, but be in some degree *Sensible* of *Your Joyning* with the *Multiitude* in that

Popular Contempt. And this is more for *Your* sake (I assure you Sir) then for my *Own* ; for it is not a *Generous Return*, toward a Person that has render'd you those Offices which (without Vanity) I have done. And truly I should take it very *Ill* from you, in your *Personal*, if it were not for the *Reverence* I bear you, in your *Politicall Capacity*. And yet the case is hard, at best ; taken with the *Aggravations* ; That is to say, from the *Kings* *Witnesse*, and a *Divine*, to a Person of my Known Affections to the *Church*, and *State* ; from the *Doctor*, to his *Country-man*. But I'll carry it no further. The *Oates's*, and the *L'Estranges* are two Names very well known in *Norfolk*. So that I shall not need to tell you, *Doctor* (being your *Country-man*) that I am a *Gentleman* ; beside, that I am to presume You, *Doctor*, to be Read as well in the *Heralds*, as the *Schoolmen*.

It is a long time, Sir, that you have done me the Honour to mention my *Name* ; and still with *Rogue*, *Rascall*, *Villain*, *Papist*, or some such Mark of your displeasure along with it : Now These are Terms which *B.W.* distinguishes from Reflexions upon *Persons*, or *Qualities*, and imputes them only to an *Impetuous Fervor*, of *Zeal*, that transports you, *impartially*, & without distinction into those *Freedom's* ; So often as difference of *Opinion*, upon the *Main*, happens to be the thing in *Question* ; Now I know very well that when a man's Tongue has got a Habit of walking One way, he can no more forbear speaking what comes *Next*, then *spitting*, for 'tis only matter of Course : And I do absolutely discharge you, Sir, of any *Malicious Intent* toward me, in the Heat of That Language ; upon this presumption, that it was all grounded upon the *Mistake* of My *Principle*, and an *Opinion* that I did not stand right, as to the matter of the *Plot*, without any *Malignity* (as I said e'en now) either to my *Quality*, or *Person*. Nay I have heard you my self (in Confirmation of *B.W.*'s Remark) frankly, and openly affirm that *Laud* (the *Martyr*) was a *Rascall*, and a *Traytor* ; and that ere long you'd tell the World as much in *Print*. And what was all this, but still the *Impulse* of a *Transcendent Zeal*, upon a full belief that the *Arch-Bishop* was a *Papist* ? But who can tie up the *Winds*, or set *Limits* to the Dictates of a *Boundlesse Spirit* ? I have heard of a *beyond-sea-Divine*, (a *Strenuous Asserter* of the *Romish Communion*) that would familiarly run thorough whole *Royall Families* of *Protestant Professors*, by the Names of *Rogues*, and *Bitches*.

Well, Sir, let it be granted, (for Peace-sake) that I am that wretched fellow, that *Pittyfull Rascall*, that *Scribbles for Bread*, as you were pleas'd, in Great, and Reverend Company, but upon Good-
Fryday

Fryday-last, to call me. (I could wish This had rather fall'n out upon a *Shrove-Tuesday*, for *Good-Fryday* is not a proper day for such a piece of *Masquerade*.) Why faith, Sir, Blessè your stars, that you your self are Itruck into a better way; and leave me to the Liberty of taking up what fair Employment I think fit for an Honest Lively-hood. Where's the *Hurt*, or the *Shame* of This I beseech you; if I can make a shift by this means to do my *Duty*, and my *Businessse*? I know there are more *Expedite*, and *Beneficiall* ways of Thriving in the World, if I could but bring my Conscience to *Bear*, as *Juggling*, *Treppaning*, *Cross-biting*, *Canting*, *Swearing*, &c. But alas, Sir, I am *Old*; and for a man to begin late, and go to the Devil before he has done his Jobb, would not do so well. Alack, alack, Sir! what can a man get by a Snip in a poor Pamphlet of 4 or 5 sheets of Paper? No, no, Doctor, 'tis your *Narratives*, that Sweep all. Those are the *Swingeing Coppies*. I heard you say my self once, that you lost 500*l*. at *One Bout*, by having your *Narrative* Printed upon you. Now your *Narrative* was precisely *Nineteen sheets*. And I am assur'd that you have Six hundred more at this Instant, Ready for the *Presse*; which in Proportion will be worth to you, *Sixteen Thousand seven hundred and seventy pounds six shillings and eight pence*, within a Fraction. Nay, 'tis *Forty Guinnyes*, the bare signing a *Narrative* of *Another mans Writing*. But Doctor, that I may not be behind-hand with you, in *Confidence*, and *Freedom*, I do really write for my *Bread*; and which is more, for my *Head* too, into the Bargain: Nay, upon my Soul, according to my Estimât of the Case, I write *My Part* for the very *Bread* of my *Master*; and to shew the people the Snares that are laid by *Anabaptists*, and that *Brood*, (as well as *Papists*) for the *Government*. You see, Sir, what an *Out-cry* this same Little *Fanatical Faux* makes about my *Further Discovery*; which only advises the plucking of the *Priests*, and *Jesuits* out by the *Ears*, from among the *Conventicles*; where your *Testimony*, and *Depositions* have Lodg'd them. And this is done too with as much *Respect*, and *Honour* to your self, as any man Can pay you, that Scorns to Flatter you: And with a most *Dutyfull Passion* for the well-fare of the *Nation*. But on the *Other hand*; tho' every day brings forth Multitudes of *Poysonous*, *Seditious*, and *Schismaticall Libells*, that strike at the very *Root*, and *Branches* of the *Government*; This *Officious Zelote* (I'll Warrant you Sir) is as blind on That side; as a Beetle. The *Kings Authority* may be *Invaded*; his *Person* *Lampoon'd*; the *Clergy-men* Themselves *affronted*, as well as their *Functions*: As at the *Effectual Election*, and elsewhere: And here's no Libelling taken notice of in these

These Cases. But if a man puts in a Sober, and a Moderate Word another way, presently the Plot, and the Kings Witnesses are Tipt upon him. *The People may Remove wicked Kings* (says One) and what says the Author of the *Free-holders Choice*? I believe (says he) Good Father Jacob had a Foresight of these Sons of Levi, when in his Last Will and Testament he left them a Curse for a Legacy, instead of a Blessing. And if the whole world were now to make their Wills, all but Knaves, and Fools would do the like. Here's no threatening of men with Parliaments, or Arraigning of them for Traytors upon These points; which does evidently shew a Designing Partiality, and Disaffection. And after all This, I am so far from questioning the Plot, that it strikes me with horror, the Apprehension where it will end. But still give me your pardon, Sir, if I reckon it to be worth the care of the Government, to discourage and Suppress Treasonous Principles, as well as to punish Treasonous Practises: For Thought is but the Root of Action. I would have the Conspiracy sifted to the Last man; but yet that which is found Criminal, on the One hand, I would not have it expos'd to the Multitude, as Lawfull, as the Other: For it is much more dangerous to have the People possess, that such or such an Ill thing may be done, then Privately to contrive the Doing of it.

We shall now Sir, if you please, put all the Rogues, Rascals, Villains, Sauce-boxes, Papists, Turn-Spits, pitiful Fellows, and Scriblers for Bread, upon the account of an Exuberant Zeal in matter of Conjectural Opinion. But when you come to matter of Fact, (if I may be so bold Sir,) you should really do well to be a little Tender: As when you were pleas'd to say Positively the Other day, that L'Estrange was one of Nolls Fiddlers. The business was, *He came in once in the middle of a Concert, where I was playing a Part; and that was all.* Now This is a great Scandal to me, Sir; and you must allow me to tell you in your Personal Capacity, that the Aspersions are as false as Hell; But I have nothing to say to you in your Political Capacity but with Submission, and Respect. For it is Doctor Titus Oates that defames Me in This Particular, without aspersing the King's Witness. So that the Falshood of the Person does not at all Invalidate the Strength of the Evidence. Pray's Doctor take into your Consideration how great a Sufferer I am render'd by This Slander: For it will be understood, either that I went over to Cromwell, to betray the King: Or else I must be taken to have pretended my self reconciled to his Interest, and under That Colour to Swear and Abjure to the Pit of Hell, for the gaining of some other Point. As to the making of me a State-Rogue, That would have been pardonable yet; if you had not made

a *Fiddling-Regiment* of me; a *Common-Servant-Regiment*. Why, Doctor, how shall I have the face to shew my self in *White-hall* again, under *This Character*? What will People think of *L'Estrange* at This rate? especially having the Authority of the *Great Witnesses of the Nation*, for the *Credit of the Report*. But *Infallibility*, Sir, in matter of *Fact*, is a point that the *Church of Rome* it self could never yet be brought to swallow; so that a man may contradict some of your *Mistakes*, without any *Offence* at all, either to your *Testimony*, or *Doctrine*.

You were pleas'd at the same time Sir (according to your wont) to enlarge your self upon some other *Loose Topics* too, concerning mee; and with so little regard, either to *Candour* or *Caution* in your *Reports*, that really, Doctor, I should chide you, if I durst, for *defaming the King's Evidence*. And, under favour, it is not well done, to take up *Infamous Stories* upon the *High-way*, and vent them again presently for *Positive Truths*; especially for a Person under your Circumstances, the *Credit* of whose *Testimony* does so much import the *Nation*. The *Subject* being *Clamour*, and *Reviling*, was in it self a very unfitting Theme for a *Church-man*. But for a *Divine*, upon a *Good-Friday*, after a *Passion-Sermon*, and in his *Preparatory* for the *Solemn Festival of Easter*, to abandon himself to such an *Impotence of Outrage*, without either *Ground* or *Provocation*, and in so venerable a *Presence* too; (I need not tell you where Sir) nor, as I am a Christian, did I come to the Knowledge of *This* directly or indirectly from any Member of the *Family*.) Why will you suffer a violent *Passion* to carry you thus beyond all bounds of *Decency* and *Consideration*? It takes away your *Reason*, Doctor; and in these Fits rather then not do me a *Mischief*, you care not what you say. For you do no more believe me to be as you have represented me, then I believe you to be the Ghost of *Thomas Aquinas*. I have not deliver'd one syllable here, without a due *Respect*, both to what I say and to Whom I speak; and if every Particle in *This* paper should be put to the *Torture*, to force an Evidence from it against the *Author*; 'tis no more then I look for. But so secure am I in the *Conscience* of my own *Integrity*, and so well satisf'd in the Title I have to the *Common Right of defending my self*; that I am not at all solicitous about the Event of *This* Freedom. And to shew you that I have not enter'd rashly upon *This Undertaking*, I'll give you a clear prospect of my Thoughts upon the *Question*, with submission to be better inform'd, where I'm mistaken.

You cannot but observe, Doctor, that the stress of *B.W.s* Charge upon

upon *Estrange* lyes with its whole weight upon *These Four Points*, viz. that he *Favours the Papists*, *Lessens the Plot*, *Disparages the Witnesses*, and *Arraigns the Government*: And all this serves only as a *Common-place* to work upon, when any man is to be render'd *Odious* to the People: For 'tis a thing *easily say'd*, *greedily swallow'd*; of *Violent Operation*, and *hard to be disprov'd*; which is a very great disadvantage, when a man comes to be arraign'd for his *Thoughts*, without any possibility of *clearing* himself. It is a thing that *extreamly Confounds*, and *Misleads* us in This *Affair*, the *Governing* of our selves by the *Common Forms* of *speaking*, and according to the *Vulgar understanding* of the matter in hand. As for the purpose; we make a *Favourer of the Plot*; a *Favourer of Popery*, and a *Favourer of Papists* to signify, for the most part, one and the same Thing; And 'tis no matter which comes out First, when we would throw *Dirt* at a man: Whereas in *Truth*, and *Equity*, there is a great difference, betwixt them; as will better appear by taking them *apart*, and distinguishing the One from the Other.

By the *Papists* is properly intended the *whole Party* among us of *That Perswasion*. By *Popery*, the *Opinions*, or *Religion* of *That Party*. By the *Plot*, is to be understood, the *Conspiracy*; which is, a *Third Consideration*, separate from the *Other Two*. So that a man may be a *Favourer of the Plot*, against the *King* and *Government*, and yet an *Enemy* to the *Opinion* of the *Papists*, and to the *Party*; For we see, That the same *Design* has been formerly *Carry'd on*, and *Executed* by men of *Opposite Judgements*. And likewise a man may have a *Kindnesse* for the *Opinion*; and yet be an *Enemy* to the *Plot*; As (in *Despite of Detraction*) we have seen many *Instances*. And Lastly, a man may have a *Tendernesse* and *Charity* for the *Party*, without *Leaning* at all to the *Opinion*, and with a perfect *detestation* of the *Execrable Confederacy*. [Well Doctor, but you will tell me that This *Popish Plot* is a *Complicated Plot*; and not barely a *Plot* upon the *Government*, but a *Plot* also supported upon *Popish Principles*, and carry'd on by a *Popish Party*, for the *Extirpation* of the *Protestant Religion*. It is not Sir, to *extenuate the Guilt*, and the *Foulness* of This *Plot*, if I tell you, that the *Fanatical Revolution* matcht it in every point. There was, *First*, a *Confederacy*; and then, a *Design* layd: a *Change of Government* resolv'd, the *Lawfullness* of it *Debated*, and *Asserted*; and the *Instruments* that carry'd it on, were the *Fanatical Party*: And all *Terminated* in the *Suppression* of the *Protestant Religion*: That is to say, if the *Church of England* was *Protestant*: Or if *Otherwise*, and if they that *destroy'd* This *Glorious Church* were *Protestants* Them-
selves

ſelves, from ſuch Proteſtants good Lord deliver us. But you will ſay, Sir, that Prelacy, *Ceremonies*, *Habits*, and ſet *Forms of Prayer* are not to be accounted matters of *Religion*. I beſeech you, Sir, what *Religion* is there in a *Meſſe of Porridge*; or in looking out at the *Window* to ſee what a *Clock* 'tis? And yet I take it to be a very material *Transgreſſion* in point of *Religion*, to throw That *Porridge* in the face of my *Father*, in the *One* caſe, or to reſuſe upon his command, to look out at the *Window* on the *Other*. For *Religion* conſiſts in *Doing*, as well as *Believing*, and in the Conſervation of *Unity*, and *Order*. The Reſemblance betwixt the *Face* and the *Glaſſe*, is ſcarce liker then theſe *Two Caſes*; and I do not know why the ſame way of *Reasoning* may not hold as well too, upon things ſo agreeing betwixt Themſelves. The *Popiſh Plot* is *Impious*, for ſo much as concerns the deſtroying of the *King*, and the laying of the *Nation* in *Confuſion*, and *bloud*; And ſo was the *Schiſmaticall Plot* too, And This is a poynt that all men, even of all Perſwaſions in *Religion*; that have either *Honour*, or *Brains* will eaſily accord. But you'll ſay that This *Plot* is prov'd by *Witneſſes*, and *Judgments*; and give me leave, Doctör, to tell you, that the *Other* was alſo prov'd, by *Fact*, and the *Final Execution* of a *Fore-layd Deſign*. Well, but you'll ſay Sir, that the *Jefuits* *Prineip'es* are *Bloudy*, and *Dangerous*: As That of *Keeping no Faith with Heretiques*; and the Doctrin of *Absolving Subjects from their Obedience to ſuch Princes*. Theſe are *Helliſh Poſitions* 'tis true; but in the *Hiſtory* of our *Late Troubles*, and in That of the *Kirks Proceeding*s in *Scotland*, you I find theſe *Maxims* taught in the very *Schools*, and *Pulpits*; Nay, and warranted too, by the moſt *Eminent States-men* and *Divines*: and not only ſo; but authoriz'd by *General Aſſemblyes*, and the *Votes*, and *Declarations* of a *Mock-Representative* of the *Commons* of *England*. Nay and it went further yet; for all theſe *diabolicall Illuſions* were put in *practice*. They ſought the *Lord*, for a *Complement* of the *Wickedneſſe*; they put the *King* to *Death*, as by a *Revelation*; and glory'd in the thing done, as a favourable *Diſpenſation* of *Providence*. Once again, Sir, There were none but *Papiſts* (you'll ſay) in This *Plot*: there were none but *Schiſmatiques* in the *Other*; ſo that you ſee the ſtreights of the Church of *England*, betwixt theſe two *Extreames*; and the *Danger* is as mortal on the *Right hand* as on the *Left*. And give me leave to think Doctör, that as the *Danger* is *Equall*, ſo the *Affliction* is much *bitterer*, from thoſe of our *Own Family*, then from *ſtrangers*; the Prophet *David* himſelf ſeem'd to ſtagger a little under the weight of it: *If it had been an Open Enemy, he could have born it*, but to be wounded by Thoſe, with whom he had taken *Counſell*, and

walkt in the House of God as Friends ; This was the almost Insupportable Aggravation of his Calamity. In fine, both Plots, and Parties were influenc'd alike by Fallacies, and Impositions both in Religion, and State.

From This Parallel, if you please Sir, I will proceed to an Application of what is Past, to our present Use, and purpose. I could wish that every man that had any part whatsoever in the promoting, inflaming, or upholding of our Late Troubles, would now upon This Occasion lay his hand upon his Heart, and tell his Story : What a variety of Errors and Corruptions would This Tale, truly told, afford us.

Alas, I was but young (says one) and meerly drawn in ; I meant no more Hurt to the King (God knows) then to my own Heart, cries Another. They told me the King was gotten into the Papists hands, and that they only intended to bring him back to his Parliament : But when I was once In, there was no getting out again. I never thought (says a Third) that it would have gone so farr ; but I should have been well enough content to have seen some Grievances Redrest. One had a Father, or a Son on the Kings side, and he took the Other, to save stakes. Some were frighted into the Cause by Stories of German Horfe, Massacres, &c. I was in the Parliament-quarters, and my Estate must have gone for't, if I had not comply'd. One had a good Office, a Benefice, or an Estate to lose ; a Family to provide for ; Another had a Court-grudge, and took his Revenge, or fought only for Pay, as a Soldier of Fortune : And at This rate people were hookt in, some through weaknesse, but with good Intention ; Others, by Interest, Fear, or Misguided Conscience, and not one man of a Thousand that Acted Originally, against the Government, either by Malice, or Design. I would have these people that have been thus seduc'd themselves, soberly to reflect upon it. We are all of us Flesh and Blood alike ; why may not Other men be mislead as well as we ? Or why should we grudge Others the same measures of Tendernesse, and Remission, that we our selves have received. Well, but those are Papists ; and the Other are Schismatiques. The Papists are men of dangerous Principles, and so are the Fanatiques ; but then some of the Dissenters are better then Other ; and so are some of the Papists. If the Papists lie under the Lash of the Law, so do the Non-Conformists ; and in short, This Plot (we hope) has miscarry'd, the Other succeeded ; and yet only the Express Murtherers of the King were singled out for Exemplary Justice, and all the rest of the Criminals, and Common Actors in the Rebellion were pardon'd in the Conspiracy that took effect. Now let me ask you, Doctor,

Doct^r, if you would have the *Innocents, Men, Women, and Children* promiscuously expos'd to more *Rigour* in the case of a *Plot* that is *disappointed*, then the *Nocents* were on the *Other hand*, where an *Unparallel'd Rebellion* took place. Give me leave now, Sir, to put a question; not to the *Reason*, and *Equiry* of the *Thing*, but to the *Conscience*, and *Modesty* of the *Men*: For let the *Prosecution*, on the part of the *Government*, be never so *necessary*, there may yet be some *Regard* had to the *Circumstances* of the *Prosecutors*. I would have those men, I must confess, that have been so *Frankly* pardon'd, *Themselves*, (even for the *Consummated Destruction* of *Three Kingdoms*,) be a little *Tender* in pressing an utter *Extirpation* of an *Entire Party*, because of a *Conspiracy*, among *Some Particulars* of *That Perswasion*; and a *Conspiracy* too, that is crush'd by *Providence*, in the very *Egg*. What would you think on't, Sir, if you should see a *Company* of fellows that have been in at a *hundred Robberyes* and *Murthers*, *Themselves*, and got their *Pardons*, and still keep their *Bootyes*; what would you think, (I say) to see These men, of all Others, the fiercest sticklers for *Extremities* upon *Other Felons* that had only design'd the *Outrage* which they themselves had *actually accomplish'd*? Besides Sir, that it seems to Carry a very *suspicious Countenance* to have Those men pretend the *greatest Zeal* for the *Safety* of the *Government*, that are most *Notoriously known* to be *Disaffected* to it. And yet upon the *Mayn*, we finde none so eager and prone, as some of these people are, to *Calumniate* the *Justice* of the *Nation* by *Remonstrances*, and *Clamorous Addresses*; and by *Violent Importunities* to *Precipitate Councils*, as who should say, *We* are the *Arbitrators* of the great Affairs of the *Government*, and take more care of it, then the *Government* does for it Self. Pray'e take notice Doct^r, that This is intended only of *Licentious*, and *Illegall Proceedings*, with due *Submission* to all *Forms*, *Orders*, and *Resolutions* of *State*: And that I do not speak of any sort of favour toward *Criminals*; and more Especially in the matter of *Sir Edmund Bury-Godfrey*; and this late barbarous *Inhumanity* upon the person of *Mr. Arnold*; which I look upon to be two Instances, almost *Unpardonable*: And I do here protest before the *Living God*, if I either knew or could make a farther *Discovery*, or if I ever can get the means of doing it, I would, and I will, (though the nearest *Friends* I have in the world) deliver them up into the hands of the *Law*.

Now as there appears some affinity betwixt the *Case*, and *Danger* of both the *Extreams*, (as to the *Government*,) be pleas'd to inform me Sir, if there may not be allow'd some *Proportion* also of *Compassion* from the *Government*, in the matter of *Mitigation*, and *Re-*

drisse, toward both these Parties. To which opinion I finde my self induced by these following Considerations, but with great readiness to be overrul'd by better Judgements.

In the First place, Doctor, we are all of us *Christians*, and cannot take a surer Measure for the Government of our *Lives*, and *actions*, then the *precepts*, and *practices* of Our *blessed Saviour*. He commands us in the Gospell, to *Blesse those that Curse us*, to do good to them that Hate us. And These Precepts to his Disciples, he made good upon the *Crosse*; in praying for his very *Crucifyers*. Our Saviour reprov'd his Disciples for urging him to call for fire down from Heaven: There was no calling *Rogue*, and *Rascal*, but the great work of our *Redemption* was wrought out with *Meekness*, and *Patience*.

And there is a regard to be had likewise to the matter of *Humanity*, as we are all of us *Men*, and liable to the same *Infirmities*, and *Errours*. It is the Condition of being forgiven Our selves, the forgiving of our *Neighbours*; and it concerns those men, of all others, that do the most need and presse for *Relaxation*, and *Mercy*, *Themselves*, not to oppose it, in some degree to Others. And it is another Consideration, as we are *Fellow-subjects* and Members of the same *Community*; for all *Dissenters* from the Rule are equally liable to a *Cheque* from the Government, and ly under the Same Ty, of *Conformity*, and *Obedience*. It does not belong to me Sir, to speculate upon *Political Expediences*, one way or another; I could otherwise tell you how much we are *Underpeopl'd* already, and the greater the *Depopulation* the *Deader*, upon Necessity, must be our *Trade*; the Circulation of Money must be *Lesse*; our *Lands fall*, our *Commodities* ly upon our *Hands*, and our *Taxes* still run *higher*: and Consequently, the lesse able shall we be dayly, to defend our selves, in case of a *Foreign Invasion*: For 'tis a Foolery to talk of any more *Holy Wars*, the Hot Fit of that *Unwarrantable* and *Romantique Zeal* is long since over, and out of the world; and the Bone of *Contention* among Princes, is *Empire*, not *Religion*. If I have sayd any thing here contrary to *Law*, *Conscience*, or *Humanity*, I shall submit my self to a *Fayr Tryall* for't: But if I keep my self within the Terms of *Christianity*, *Humanity*, and *Civill respect* to my *Superiours*, I do but discharge the part of an *Honest man*, and a good Subject.

Here's more work Sir, for *B. W.* to ground an action of *Popery* upon; and you have a sure Card at a *Dead Lift*, when he stands at Your Elbow, to help you out with an *Enformation*. But see Doctor, how far, (and no farther) I approve my self in This Paper to be

an Advocate for the Papists; and that is to say, just so far as I am an *Advocate for Fanatiques*; I wish, with my Heart, that the Government were Clear of all *Flotters on Both sides*; and that the *Peaceable, Honest Mixture in Both Parties* might have as much *Ease*, as may stand with the *Security* of the State. Now having thus equally divided my Kindness; it shall be *Cross*, or *Pile* (if you please, Doctor,) whether I am a *Papist*, or a *Fanatique*, I must confess, I abhor the Thought, of *Christians* worrying one another, worse than *Wolves*; and This, as well on the *One* side, as on the *Other*. But where People of *Either Perswasion*, will be *Vexatiously*, and *Pragmatically Troublesome* to the *Publique Peace*, it is but Reason they should suffer for't. But then there are several ways of *Approach*, or *Advance* toward the same *End*; *Seditious Positions* are every jot as *Ill*, as *Seditious Actions*, but much *meaner*: For the *One* is the *Authorizing* of a *Villany*, as the *Other* is the *Executing* of it. There is something of *Bravery* in him that *Attempts* it; but the *Setter on*, is a *Scandall*, even to his own *Party*.

So that I have now Competently explain'd my self concerning the *Plot*, *Popery*, and *Papists*. For the First, I have a perfect *Abhorrence*; and no sort of *Kindness* for the *Other Two*, as *Such*. And yet as *Papists* are *Christians*, (and I my self one) I cannot but have a *Conscientious respect*, in Common for all the members of *That Profession*. Beside that as they are *mentoo*, there are *Indispensable Offices of Humanity* due from *One man* to *Another*; and then there are *Certain Considerations of Alliances, Acquaintances, and Society*, which we cannot wholly divest our selves of; without a violence to the very *Instincts of Reasonable Nature*, and degenerating into *Beasts*.

Now as to the poynt of *Popery*, so far as it is made use of as a *Politick Engine* to loosen *Societies*, and to *Authorize Disobedience*; I look upon it as a *Plot* upon the *Peace of Mankind*, in *That* way of applying it: As the *Disciplinarian Presbytery*; (on the *Other* hand.) which is the very *Counter-part* of it. But taking it *nakedly*, and *Abstractedly* as a *Particular Scheme of Faith, and Religion*; without any relation to *Temporal matters*; my being of *Another Opinion* will not hinder me yet from having the *Same Charity* for *Another man* in that which appears *Erroneous* to me, which, in a thousand Cases, I my self may stand in need of from *Others*. And This Softness has something in it of *Complexion*, as well as *Judgment*. I cannot endure to see *Children* tormenting of poor *Birds* and spitting of *Flies*: And it has cost me many a Six pence, the redeeming of *Puppies*, and *Kittens* from the *Cruelty* of *Boys* in the *Streets*, that were *Tearing* them to pieces.

And

And This, Doctor, may be done, I hope, without being of *Puffer*, or *Ringwoods Religion*. But here's more pains taken than needs, to gratify *John a Nokes*, and *John a Stiles*; for my Adversaries have yet This Modesty in them, that they are ashamed both of their *Names*, and *Faces*. These *Libellers* follow the Example of their *Fellow Murderers*; they ly in wait for the *Innocent*; and it is the work of the *One* to *Godfrey Honest men* out of their *Reputation*, as the *Other* did that worthy Gentleman Sir *Edmundbury Godfrey* out of his *Life*. But It shall suffice that my *Conscience* as well as my *Acquaintances*, will acquit me in the matter of *Conformity* to the *Rites*, as well as the *Doctrine* of the Church of *England*; which I have ever asserted, both with my *Pen*, and *Practice*; and fully answer'd all the *Tests* of my *Profession*, which the *Law* requires.

It will be cast in my Dish, I know, that This pretended *Moderation* toward *Dissenters* is only introduced in favour of a *Common Indulgence*, wherein the *Papists* may come in for a *share*; and wholly *Inconsistent* with the *Rigour* I have promoted in all my Writings, toward the *Non-Conformists*. But I must desire you, Doctor, to observe, that I never opposed the *Liberty of Thought* in *Disagreeing Persuasions*; for 'tis impossible to bring all men to the same apprehensions of the same thing. But my business has been always, in This Case, to lay open the danger of permitting a *Liberty of Practice*, which must of Necessity dissolve the *Order*, and the *Authority* of the *Government*: For it is (effectually) a *Translation* of the *Power* from the *Magistracy* to the *People*; and a *Contradiction* to the *Obligation* and *Intent* of *Laws*; when the *Rule* prescribes to us the *doing* of *This*, or *That*, and the *License*, on the *Other* side, says we may do what we please.

Now I have wip'd off all these *Aspersions*, of favouring either *Plot*, *Popery*, or *Papists*; or of so much as *Implying* any *Iniquity* in the proceedings of the *Government*: (nay, I have, on the *Contrary*, asserted the *Justice* of it, in This matter;) It only rests, that I purge my self in the point of a becoming *Resignation*, and *Respect* to the *Kings Witnesses*; which is the hardest thing in the world to do, because there appears no *Foundation* for the *Charge*; and how shall a man prove, or make *anything* out of *Nothing*? at least, if *Other* people can, I must confess that I have not yet the *Faculty* of doing it. But since there is no substantial *Ground* for *This Charge*, Pray'e Doctor do but cast your *Eye* upon the *Pretence*. I give you the *Character* of a *Loyal*, *Orthodox* man, a *Lover* of your *Country*,

they, and a Master of your Pen; I tell the Government, out of your own Mouth, where they shall finde the *Priests* and *Jesuites*; so that 'tis but pursuing the way that you have chalkt out, for the *Retrieving* of them. I magnifie your *Discoveries*. I set a just value upon your *Performances*, I prophesy that you will be *famous* to *Posterity*; and that the *great things* you have *already* done will be follow'd with *greater*. How comes it now that those Expressions which would be *Panegyricks* from another man, should be *Libels* from me? Or how can any man call it a *Scandall*, to speak well of him that endeavours to support the *Government*, without implying it to be matter of Reputation to designe the *Overturning* of it? And how again comes *B.W.* to lug into his *Title-Page*, by head and shoulders, a *Vindication* also of the *Rest* of the *Kings Evidences*, without any Hint, or Mention, in the Book he pretends to answer, of any other but your self? The Mystery is this. There are a sort of people that will call a man a *Defamer* of the *Kings Evidence*, not as a *Charge*, but 'tis a kinde of giving the word to the *Rabble*. As we cry he *sweats*, to a *Dog* when we would have him take a man by the *Collar*.

Now as the *Offence* ought to be *punish'd*, on the *One* hand, so the *Scandall* methinks should not go *Free*, on the *Other*: and it were well if *both Parts* were *agreed*, First, upon the *Force*, and *Intendment* of That which is called the *Kings Evidence*; and *Secondly*, what it is, to *defame* it. Every body knows, what it is to *swear* for the *King*; and that the *Witness* must be *Fama Integra*, and *Probus*. But now how far That *Qualification* extends, will be the *Question*. He that gives *Evidence* for the *King* is no further the *Kings Witness*, then for so much as concerns the *subject matter* of his *Testimony*; though there are some, I know, that will have the *WHOLE MAN* to be *swallow'd up*, in a manner, and *Transubstantiated* into the *Evidence*; as, if every *Word*, or *Act* (for the purpose) of *L'Estrange* were to be reputed as the *Word*, and *Act* of the *Kings Witness*: (supposing *Him* so to be;) And that nothing could be spoken of him in *One Capacity*, without affecting him in the *Other*. Now under favour, Sir, This would be so dangerous a *Mistake*, that upon the *Admittance* of it, there would be no longer any *Security* either for *King*, or *People*. For if my speaking any thing that is *False* of one of my *Fellow Subjects*, should invalidate the *True Evidence* I have given for his *Majesty*; what becomes of our *Sovereign*? And again, if my being an *Evidence* for the *King*, should entitle me to a *priviledge* of *Abusing* and *Scandalizing* other

other men at pleasure; what becomes then of the *Liberty* of the *People*? So that though This Qualification gives me more *Credit*, and *Esteem* in the world, according to the weight of the Cause in Question; it gives me no more *Power* yet, or *Advantage*, over my *Fellow-Subjects*, in Other cases, then I had before. Yours (I must Confess, Doctor,) is very Particular, in regard of the Important Consequences that depend upon it: And yet This does not hinder, but that the same Rule holds good throughout.

As for example Sir; supposing me now to be one of the *Kings Witnesses*, would This Character Authorize me to place the *Supreme Power* in the *People*; to say that the *King* is only as *One* of the *Peers*, and that the *House of Commons* made him what he is; To give out, how I'll Order the matter of the *Succession*; and what course I'll take with the *Privy Council*, when the *Parliament* meets? to represent his *Majesty* to be *Popishly Affected*; (though a *Premunire* by the *Statute*;) to Garble the *Bench* as I please; and to say who shall *Out*, or who *Continue*; to call *Princes*, *Traytors*, and *Canary-Birds*; To pronounce upon *This* or *That* man; and say which *Officer* shall *stand*, and which, *Fall*; whose *Offices* I'll shake, and what *Lawn-sleeves* I'll *Ruffle*; to Inveigh against the *Bishops*, as *Popish*; with their *Anti-Christian Holy-days*? to say *I'll be the Death of this man*; or *I'll have the Blood of i' other*, as the *Toy* takes me in the *Crown*: And all This, as if my being the *Kings Evidence* had made me *Controller* of the *Government*; and Subjected the *Lives*, *Libertyes*, and *Reputations* of his *Majestyes* good *Subjects* to my *Arbitration*? These are Excesses that a man cannot well suppose: But however, This may suffice to shew that all things are not allowable, even to the *Kings Evidences*.

But still as the *Witnesses* are Limited, the *One* way; by the Rules of *Good Manners*, and *Law*. So it is not fit for people to make *Sport* with them the *Other*; and (as B.W. says) to turn the whole History into *Ridicule*. But then Doctor, you must distinguish betwixt a mans *Vindicating* of *Himself* and *Defaming You*: for otherwise men must sit down and confesse themselves to be *Rascalls* as often as you are pleas'd to call them so, for fear of *Blasting Your Evidence*. Now though you are pleas'd to call me *ten Thousand Rogues*, and *Villains*; (and in very good *Company* too;) I am apt to think yet, that I'm never the *Less* Honest for your calling me any thing to the *Contrary*; and in passing This Reflexion upon your *Intemperance* and *Choler*; What wrong is This to your *Evidence*? Or if it be, you may thank your self for't. Must I stand upon Record for a *Villain*,

lain, in a Compliment to your *Testimony*? You tell People that I was a *Common Fidler* to *Oliver*, which almost half the Nation knows to be *False*; And from this Instance, you would infer my Truckling to that *Usurper*. You do not imagine that I will yield my self to be a *Rascall* now, for fear of disobliging any man by a *Contradiction*. I do here affirm to you, Doctor, that I never took *Oath*, *Covenant*, or any *Engagement* whatsoever, from that *Party*; or in any sort whatsoever *comply'd* with them. Do but you prove the Contrary, and I'll allow my self to be all the *Rascalls* you call me. Nay, it is publicly known, that when I lay in *Newgate*, condemn'd to be *Hang'd* for serving his Majesty, I had the *Intercessions* offer'd me of very *Powerfull Men* in the *Party*, if I would take the *Covenant*, to endeavour to bring me off, and I refused it. And, *in fine*, since I am forc'd upon't, I shall here annex *Three Papers* out of *Twenty* at least, upon the same Occasion, which I publish'd upon that bloody *Crisis* in 1659. here in the Town, (and honest *Harry Brome* got them *Printed* too, to his very great Hazzard) when I do assure you Doctor, I did not write for Bread.

You may perhaps take me to be a little Bolder in This Freedom, then becomes me; but truly I did not think it safe to discourse this matter to you by word of mouth, for fear of enflaming you further: And to deal Freely with you, Sir, I had not gone thus far neither, if you had not most injuriously broken in upon my *Family*, in a more Tender point: A Nicety, that I must entreat you not to proceed any further upon, without advice of Counsell.

This *Personal Unkindnesse* of yours shall not at all lessen the *Esteem* I have for you as you are the *Kings Evidence*: I shall go on advancing the Reputation of your Services, celebrating the good Offices you have rendred the *Church* as well as the *State*, in your plain-dealing with *Fanatiques* and *Papists* alike. But yet I am afraid, Doctor, that you are a little too easie of *Belief*: 'Tis a great wrong to mee, and a greater yet to your self, This way of taking things upon *Trust*; For *Truth* should be as *Sacred* in a *Word*, as in an *Oath*. I have at This Instant before my Eyes all the Inconveniences that can possibly arise from This way of Exposing my *Vindication*. First, I know that you are apt enough to take Fire of your self, Sir, and that you do not want Malevolent Spirits neither, to push you forward. I do know very well also your *Power* and *Interest*, with all the Ill Consequences that can attend it. I know likewise the *Rancow* of a Company of little *Profligate Wretches*.

ches, that will be forward enough to cover their *Malice* under your *Names*, and *Protection* ; and in my Conscience (to give the men their due) will not stick out at any thing, to do my business : Fellows that will make no more of *Kissing a Book*, then of *Kissing a Back-side*. But Sir, I shall oppose my *single Honesty* to all these *Difficulties*, and value their *Swearing*, as little as I do their *Lying*, tho' I am well assured, that they are conferring Notes upon That point already. And remember what I tell you, Sir ; if ever they come to *Agree* upon't, That *Perjury* will be found almost the fairest part of their *Practice*.

There is another sort of *Malignants*, that please themselves mightily in the Contemplation of having *L'Estrange Run down*, (as they call it) at the next meeting of *Parliament*. I shall take my time likewise to vindicate *That Honourable Assembly* from the Scandal of That Character which these People would give them in the world : As if we were now coming to be Govern'd by *Ordinances* again ; and that *Honest men*, for discharging their *Duties* to their *Prince*, and *Country*, were now a *Second time* to be *Sacrific'd* to a *Faction*. No, no Sir ; I have no Apprehension of any hard measure from that *Illustrious Assembly*, to the degree of Oppressing me *Contrary to Law* ; and I have as little Apprehension from the Dint of any *Known Law* that I have *Transgressed*.

Give me your favour, Doctor, but for One word more. My believing of the *Plot*, under certain *Restrictions*, and *Qualifications*, is by *B.W.* exhibited against me, as a great Enforcement of my *Charge*. Now upon my Faith, Sir, I am perswaded, that I believe every *Tittle* of the *Real Plot* ; but you must give me leave yet to *Suspend* my Faith in many Cases, where there is a *Plot pretended*, and *Aggravated*, and the *supposed Principals* not one jot concern'd in't. What do you think, Sir, of the quality of those *Inflaming Papers* that are published in the *Witnesses Names*, and yet are only the *Contrivances* of a *Knot of Booksellers*, for their own Advantage ? *Papers* of manifest Scandal against the *Royall Family* ; some of the *Loyall Protestant Nobility* ; and in General, against his Majesties most Faithfull Subjects ? *Papers* compos'd for the *Tumultuating* of the *Rabble* ; and if the *Citizens* had not been too *Honest*, and too *Sober*, to be transported with those *Libells*, they had been sufficient to have engaged them in *Blood* : *Papers*, that almost from One end to the Other of them are in effect the very *Coppies* of two *Libells* which I had formerly seiz'd myself. And shall This now be called a *disbelieving* of the *Plot*, which is only the not giving *Credit* to the most Shamelesse, and Insolent *Impositions* that ever were put upon any Government ? No, pardon me Doctor,

Doctor, *Those Mercenaries* are the *Defamers* of the *Kings Evidence*, that publish *Lies*, and *Scandalls* in *Their Names*. And pray'e take notice withall, that these pretended *Asserters* of *Religion* and *Government*, are men of *Notorious*, and *Pestilent Principles* against both *Church*, and *State*.

I do not know, Sir, what *Construction* you may make of the good Office I have done you, as the *Kings Evidence*, in *This way* of asserting you to be a *Loyall Subject*, and a *Good Church-man*; or in my Freedom of telling you, that in your *Personal Capacity*, you have not us'd me *kindely*. If you take the *Latter* amiss, I'll leave it to *Time*, to reconcile me to your *better Thoughts*; But for the *Other* part, Doctor, if you will needs *misunderstand* me, I shall however content my self in *This*, as well as in *Other Cases*, that I have render'd a *Duty*, and a *Service* to the *Publique*, without any Profit, to

Sir,

Your *Disobliged*, but

Unchangeable Servant,

Roger L'Estrange.

P.S. I shall here present you, Sir, with the Papers I promised you in my *Vindication* from the mistake imposed upon you, as if I had gone over from the *King* to *Cromwell*. In 1659. *Lambert* was upon his March toward Sir *George Booth*, and Sir *Henry Vane* had list'd the *Separatists* in and about *London*, to be in *Readiness* At which time I Publisht This following Paper, under the Title of,

The Declaration of the City, to the Men at Westminster.

Gentlemen,

WE have waited for the good you have promised us; with a ridiculous Patience: but we find you Men of the *Originall*, and to be read backward. We are for the Religion of the *Hearts*, not that of the *Nose*; and for the *Law* of the *Land*, not that of the *Sword*; we are likewise for the *Charter* of the *City*, and for the *Liberties* of *Free-born Englishmen*; with which we are resolv'd to Stand and Fall. It is high time for us to look to our selves, when we are coming under a Guard of your Chusing, and when we have only this Choice left us, whether we will Adventure to *destroy You to Day*, or be sure to be destroyed our Selves to *Morrow*. That's the short of the Case; for, a *Massacre* is not only the *Design*, but the *Profession* of the *Par-*

ty you have Arm'd against us; 'tis their very Exchange-talk at noon day; But the work will be either too hot, or too heavy: for my Masters, we are determin'd to suffer these affronts no longer, we are now come to understand one another, *The Ruine of the Nation is Your Interest, the Peace and Preservation of it, Ours*, and the mischief of it is, your destruction is as *Easie*, as 'tis *Necessary*: for every Creature which either Loves *God*, or his *Countray*, Hates You. You have not so few as 200000 Enemies in This Town, to dispute the Quarrell with some half a dozen of you; not to multiply words, your *Practices* are such as a *Generous Nature* cannot *Brook*, and your *Power* so *despicable*, that a *Coward* needs not *Fear* it. You have made the City but a Cage of Broken Merchants; Tradesmen are ready to Perish for want of *Businesse*; and their Families for want of *Bread*; nor have the *Poor* any other Employment than to *Curse* you. Those few amongst you that have any thing, are but Cover'd with the Spoiles of the Nation, and out of the Scam of the People you have compos'd your inconsiderable Rest. Well Gentlemen, play your own Cards your selves, Wee'll play Ours: you'll have no Single Person in the *State*, wee'll have none neither in the *City*; at least, wee'll have no *White-Hall-Major*; we will neither extend our Priviledges an Inch, nor abate an Hair of them. And in the matter of *Blood-shed*, so let Heaven prosper Us, as we shall proceed tenderly: But if there be no other way left us than violence whereby to preserve our selves in our Just Rights, what Power soever shall presume to *Invaide* the Priviledge of a Citizen, shall finde 20000 Brave-Fellows in the Head on't.

This we do Unanimously Remonstrate to You, and to the World, to be our Firm, and Finall Resolution.

After This, the Citizens presented a *Petition* to the *Common-Council*, pressing for a *Free Parliament*: But they were put off for the present; and upon *Munday, December 5. 1659. Horse and Foot* were dispatch'd into the *City*, by violence, to hinder the Re-inforcement of the *Petition*. But there was a great number of brave young Fellows that oppos'd them: And if the *Faction Magistracy* (at That time) had not by a *Wile*, perswaded them Home again, the Work had certainly been done. That Bout. Upon This, after five or six days expectation what this affront would produce, I Printed this following Paper, to quicken them; Entitled,

The

The Engagement and Remonstrance of the City of London, Dec. 12. 1659.

Although, as *Citizens* we are reduced to a *Necessity* of Violence; and as *Christians*, obliged to the *Exercise* of it; Unless we will rather prostitute our *Lives* and *Liberties*, *Fortunes* and *Reputations*; Nay our very *Souls* and *Altars*, to the Lulls of a *Barbarous* and *sacrilegious* Enemy: We have yet so great a tenderness for *Christian* blood, as to leave unattempted no means of probability to save it. This is it which hath prevayl'd with us to *Declare*, First to the World, what we *Propose*, and *Resolve*, ere we proceed to further *Extremities*: and to *satisfie* the *Publique*, as well in the *Reasons* of our *Undertakings*, as to *Justifie* our *selves*, in the *Menage* and *Event* of of them.

We find, in the Middest of us, the *House* of *Prayer* converted into a *Den* of *Theeves*: Our *Counsels* Affronted by *Armed* *Troups*, our *Fellow-Citizens* knock'd on the head, like *Dogs*, at their own doors, for not so much as *Barking*: Nay, 'tis become *Death*, now to desire to *Live*; and *Adjudg'd* *Treason*, but to *Claim* the benefit of the *Law* against it. Witnesse those *Infamous* *Murthers* committed but *Monday* last, upon our *unarm'd* friends: and the glorious *Insolencies* of that *Rabble*, towards such of the rest, as they seized, and carried away. But this is nothing: to make us a *Compleat* *Sacrifice*, we are to be *Burnt* too: a thing not only *threatned*, in the *Passion* of the *Tumult*, but *soberly intended*; for they have layd in their *Materials* for the work already: (a *prodigious* *Quantity* of *Fire-Balls* in *Pauls*, and *Gresham* *College*) Briefly, We are design'd for *Fire*, and *Sword*, and *Pillage*: and it concerns us now, to look a little better to our *gracious* *Guards*. (Not to insist upon the loss of *Trade*; how many thousand *Families* have nothing now to do, but *Beg*, and *Curse* these wretches?) The *Honour* and *Safety* of the *City* lyes at stake: and *God* so *blesse* us, as we'll fall together. We will not live to see our *Wives*, and *Daughters* ravish'd: our *Houses* *Rifled*, and our *Children* *Beggars*, that shall only live to *Reproach* their cowardly *Fathers*: and all this doue too by a *People*, which we can as *easily* *destroy*, as mention: by a *Party*, so *Barbarous*, and so *Inconsiderable* together, that, certainly, no creature can be mean enough, either to *suffer* the one, or *fear* the other. In this *Exigency* of *Affairs*, we have found it both our *Duty* and our *Interests* to

Associate;

Associate ; and we desire a Blessing from Heaven upon us, no other-wise, than as we do *vigourously*, and *saithfully* pursue what we here Remonstrate.

First ; We do engage our selves, in the presence of *Almighty God*, with our lives and fortunes, to defend the Rights and Liberties of the City of LONDON ; and if any person that subscribes to this Engagement, shall be molested for so doing ; We will unanimously, and without delay, appear as one Man to his Rescue.

Next ; we demand, that all such *Troups* and *Companies*, as do not properly belong to the *Guard* of the City, nor receive *Orders* from the lawfull *Magistrates* thereof : —that such Forces withdraw themselves from the Liberties, within 12. hours after the Publication of This : upon pain of being deemed *Conspirators*, and of being *Proceeded against* accordingly, (for to this extent, both of Judgment, and Execution, is every Individual qualified in his own defence.)

We are next, to demand the Enlargement of our Fellow Citizens, which were taken away by Force, and in a tumultuous manner, contrary to the known Laws of the Place, and Nation.

This being performed, we shall acquiesce, in the Enjoyment of those Liberties, which we will not lose but with our Lives. In Fine, to remove all Impediments of the peace we desire : We do undertake, both as Men of Credit, and Justice ; that such of the Souldiers as will betake themselves to honest Employments, shall receive their Arrears from the City, and such a further care of their future well-being, as is sutable to the Necessitys of the One part, and the Charity of the Other.

THis Paper was so well received, that it encouraged me to follow it with Another, Entitled,

The Final Protest, and Sense of the City.

HAVING diligently perused two Printed Papers, bearing date, the 14th. of this instant December : The One, in form of a Proclamation concerning the summoning of a Parliament : The Other as an Order of the Common Counsell, commanding the City to acquiesce in expectation of That Parliament : We find therein contained, matters, so contrary to the Honour of the Nation, and to the Freedom of the City, that we stand obliged both as English-men, and as Citizens, to Protest against the Impositions of the former, as Illegal, and the Concessions of the

the *Letter*, as a direct *Combination* against us. These *Two Papers* are *Seconded* by a *Third*: (for the *Two* are *One*, both in *effect*, and *design*,) and that is, a *Proclamation of Banishment*, directing to the late *Kings party*, under the notion of the *Common Enemy*: so that there's no love lost betwixt the *Committee of Safety*, and the *Common Council*, when the *General* provides for the *Peace* of the *City*, and the *Mayor* for the *Safety* of the *Army*; not to argue *Acts of Oblivion*, and the violation of *Publique Faith* in the case: that they *Conditioned* for their *Lives and Liberties*, and *Compounded* for their *Fortunes*. This is not our *Concern*, what they do suffer; but what we may, if we trust those, that *Keep no Faith* with them: And that we'll take a care of: When They are Gone, then We are the *Common Enemy*; So are the *Laws of God*, and of the *Nation*, and such is every *Man* that loves them. What this *Malignant Party* is, these *People* talk of, we neither *Know*, nor *Meddle*; the *Gentry* 'tis we *Live* by, and by the *Laws of Gratitude*, and *Hospitality*, we are bound to *Protect* them, and resolved to do it, within our *Walls*, against any other *Power*, than that of the *Known Law*. The short of the *Design* is This; a *Danger* is pretended to the *City*, from the late *Kings Party*, and to prevent the mischief, the *Kind Committee* *Banishes the Gentlemen*; with Order to the *Mayor* to make *strict searches* for *Delinquents*. Now in pursuance of this precious Order, our *Houses* must be *forced*, and we *Disarmed*, and then, our *throats* cut, to *preserve the City*. Let those that would be *Chronicled* for *Slaves*, and *Fools*; submit to suffer this; and after that *Infamous Hour*, may a *Yellow Coat*, and a *Wooden Dagger*, be the *Badge and Distinction* of a *Citizen*. To conclude, We our selves are *That City*, so much the *Care and Cry* of the *Proclamation*; and This is our *Unanimous sense*, and *Resolve*. The *Army* proposes to *Pillage*, and *Murder us*, the *Mayor*, and his worthy *Advisers*, *Ireton*, &c.—are to hold our *Hands*, while They give the *Blow*; So, that we are now to provide both against *Force and Treason*; having *One Enemy* within our *Walls*, and *Another* in our *Councils*. But withall, we have our *Swords* in our *Hands*, and our *Brains* in our *Heads*; and only to *Strike the One*, and to *Disbelieve the Other*, is to *Subdue*, and *Disappoint* them *Both*.

We do therefore declare to the *World*, that we will by *Violence* oppose all *Violence* whatsoever, which is not warranted by the *Letter* of the *Established Law*: and that in pursuance of this *Duty*, both toward the *Nation*, and *City*, an *Insolent Souldier*, and an *Apostate Magistrate* shall be to us as the same thing.—Not to *Word* it much further, as we will not be *Buffed*, by *Affronts*, so neither will we be *Fooled*, by *Flatteries*.

After

After the Loss of Trade and Liberty, a vast expence of Blood, and Treasure; After many Injuries received, more threatned, and none returned, We made a sober, and Regular Application, to the Authority of the City, for Redresse. This they Promised, and we Expected, till at last, in stead of a Reparation for past Wrongs, or a Security against worse to come; We are paid with an Expectation of a Parliament in January. This is a Logique we understand not. It is in English, *Lye still, till we cut your Throats*. It would be well to commit the disposition of our Fortunes, to those people, that are at this Instant designing an Execution upon our Persons; and to requite those Worthies, that have already Robb'd us of all we have Lost, with the Offer of that little Rest they have Left. But this will not do our Business; we will not have our Murderers, for our Judges: nor will we wait. That Parliament they babble of so much, will scarce Vote up the City again out of Ashes, nor all the Saints in that holy Assembly, bring the poor Cöbler into the world again, that was Kill'd by order of his Brother Hewson. No, the Cheat is too stale, and we are Determined to Redeem our selves; but with this Caution, We do solemnly profess, that we will exercise all the Tenderness which possibly the Case will bear: The Common Souldier is engaged rather out of a *Fleedless*, than Malicious Interest: We do therefore Protest, that such of those as shall not evidence their Malice, by their Obstinacy, shall receive a Fair Consideration: But, for such as Lead them, we do Resolve, not to allow Quarter to any one of them, that draws his Sword in the Quarrel: And in order to the Quicker, and Gentler Dispatch of the Business: We conclude with a Text, *Fight neither with Small nor Great, but with the King of Israel*. And so God give a Blessing to the Endeavours of all Honest Men.

It makes me blush to think how like Vanity, and Ostentation, this Appendix may appear to any man that does not duly Consider the Occasion of Reprinting it.

The End.

